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Restricted
Firefly House, 7th tape, third series (7 tapes)
Sunday May 20, 1971

Mr. Nyland: ...one in the third part of what we call 'Firefly' meetings. And as number seven, it should be like a résumé of Work. You've noticed that I have been a little bit more lenient in attendance for the last three meetings. It's quite all right because we do talk more and more about what is Work for oneself and what can one do regarding someone else. The accent remains still, in these groups, on how to explain Work to others, and it was started originally for the nuclei. And of course to that was added then, gradually, also different people who answer tapes—what their attitude should be, or could be, or which attitude was desirable. And then we added those people who asked questions of themselves; that included people who are members of small groups, because in a small group you get together to talk aloud, to talk about yourself regarding Work, and you want to put on the table that what is, for you, the truth about Work—your understanding, and what you are trying to do regarding your own life.

Quite logically, you have to have questions which you might ask, then, for yourself principally, using experiences of ordinary life and ask an answer from your inner life. You try to see to what extent the combination of inner and outer life can be accomplished and what is really a requirement of seeing one's inner life in a certain way as wishing to evolve, and one's outer life to be used for that purpose.

At the same time, it is not the only purpose of outer life. The fact of being born on Earth indicates that Earth has her own requirements and that Mother Nature will exact that from us as a payment, because She gives us certain opportunities and She is entitled to payment. We pay with our outer life. We pay as much as we can with making our outer life adaptable and to understand the meaning of what Mother Nature would want. That is, we have to learn what is our own nature seen from the standpoint of Mother Earth; and having been born here, that is a requirement which we cannot forget, and never should forget even if we are interested in another kind of development going towards 'Heaven,' if we want to explain it in that way.

I've asked for questions from you and I'm very happy that I have received many. They are, a little bit all over the place; that is, it is difficult to make, as it were, a unit out of the totality of such questions and incorporate them, then, in a little bit of a lecture and to make reference to them every once in awhile if it's possible that it fits into the general logicality of building up certain ideas which should become connected. And it is a very good thing to see that there is that kind of interest and that some of us, quite definitely, are facing quite definite problems of what to do with oneself and to find out quite honestly what is the way how to walk, how to go about it, and what one should consider for oneself the necessary for the development of one's own equipment so that it can become more useful and more efficient.

There are, of course, different questions of different kinds. Some still are a little bit too much related to ordinary life and although such questions are legitimate when one wants to find out, "What about Work on myself," and to clarify a relationship between one's own life in the world, relations with people most of whom, we will say, are 'unconscious,' not necessarily having any particular dealings with members of the group, but how to adapt oneself to the conditions of life as it has been given on Earth and that

then, of course, one has to consider what should one be as a human being Consciously trying to make the best of certain things and accepting that what has been given and that what is *not* wanted but still has to be digested.

The accent for such questions, of course, is on one's ordinary life and this is not, really, a kind of a place to talk about ordinary life. We do that some other way and some other time. But, it has a relation towards oneself—how to be in ordinary life—and then of course it comes again to this questioning attitude: What is the best attitude for me to take when I face other people, Conscious or unconscious; or, those who are striving to become Conscious? Then it becomes a little narrower, and one considers the questions of a nucleus, of those people who undertake a responsibility of sending people on the right road. You must know that for a nucleus, it's very difficult to become fully responsible. That is, that they see what they are doing and doing it to the best of their intention and their knowledge and that many times the knowledge is not sufficient and that the questions that are asked may be too difficult or sometimes may be a little bit outside of your own world. And it is not a question of improvising, of making it fit; it's a question of remaining honest in what is your own experience and then simply stating such facts without going too much in detail.

The whole question that comes up, and it is expressed in a variety of little questions I got: "What should my attitude be towards someone who is honestly striving to find out what is Work and the meaning of Work for himself, and how far should I go in answering?" Let me say first, it is not so much what is your answer. What your answer can give is clarity in the mind so that if a person is susceptible to wanting to have clarity there, they can profit by what you are saying and sometimes the concepts that you might introduce which show...which will show light in the darkness of someone else's mind, is of course useful for them for that clarity, but you have no guarantee that that is going to be

used by the person you answer, and it is then, of course, up to that person to see what they wish to do with it.

Where your particular attitude should come in, is to find out the motivation of such a person in asking and *how* they ask, and not simply to believe that they are further, or not as far, as you hope they might be, or that you can tell certain things to them which perhaps may be quite deleterious.

Each person goes through a certain state and a progress, and a time limit must be set; that is, the time is quite long but it is at the same time also ending, and then the opportunities which existed before cannot be utilized anymore. When I talk about this, that kind of a time from the beginning of when one is, let's say, 'interested' in life and wants to take a responsibility until an age has been reached where too much crystallization has already been taking place because of the influences of outer life on oneself, it is a rather long period in the...in a measure of years, but it is also a question of a measurement, how fast will one be able to Work.

What can one actually do with a concentrated and intense effort for oneself—with one's make-up, with one's different kinds of abilities and talents and under what conditions a person is living—that he is willing to spare the energy for the sake of a development in such intensity that then perhaps in a shorter time he can reach a certain level for himself of Consciousness and unconsciousness mixed, but gradually giving more and more hope to himself seeing that that what could become Conscious is actually functioning as Consciousness. And that a guidance as far as Conscience is concerned, you must understand it is always parallel to the Conscious development. Because, one cannot live without the other. They come from the same source of 'I,' and 'I' wanting to distribute that kind of knowledge at a proper time, has to consider when it is right to talk about certain things and not as yet about others. 'I' in its own growth has to reach maturity.

The maturity for Jesus Christ was thirty years, and there were three years of intense communication and participation with the multitude. That was his task.

When we Work, we have a task to develop for oneself one's own 'I,' and it is only that one wants to talk to others, really, to profit by it for oneself and not primarily to try to help someone else. You mistake it many times, that you think that you ought to teach for the sake of the pupils. You want to tell for your own sake, to find out what you really know and on what you can base it as your experience and where your honesty sometimes will fail you. And the accent must remain on your own development during a period, I say, 'thirty years.' When a master taught his pupils a certain craft, it was necessary that such a pupil stayed with him thirty-three years. It is probably taken from this idea that three has to be there in some way or other as thirty-three, so that then the totality of the three and three could be augmented by the pupil when he then starts to become independent of the master and then form for himself the third three so that, then, the man as harmonious could become nine.

There are periods in which one must not teach. There are periods when one must try to teach. It is necessary for yourself to find out what you know by means of someone else asking, but you must not try to give too much at once. You must regulate yourself in a certain way with the knowledge of yourself how long it takes to cue, to come to clarity about Work and Work ideas. And each person, you can quite well assume, is in the same kind of a boat. The time length may differ a little, but the unconscious state of a man is practically the same all over the world, and in every human being there is the influence of the Earth. That has to be counteracted at the proper time, given the proper kind of food. This is the consideration a person has to go through time and time again preparing for a meeting. What will he say? How will he answer a question? What can he give? And what should he not give as yet, even if he knows it and even if he would have a right to talk

about it because of his own experience, even if he has within himself a solidity which he would like to share with someone, it may not be appropriate.

It may not be right for a new person or those who are in the process of developing, and you have to help them in their growth and not stunt it. You overload many times different people. Don't forget you have small groups. You're not in a position of being a lecturer. You're not as yet entitled to communicate everything about Work at a certain time that you can judge about for yourself that it is right, because you have not had *that* kind of experience. You have to be extremely careful about the usage of certain words and also certain concepts. You must know that certain concepts slowly became clear to you at a certain time and not before, and when you introduce it into the mind or into the feeling of someone who is listening to you and they have trust, they might even be put on the wrong road because they trust you and then trying every once in awhile to adhere to a task which is much too much for them at that time, they may go off on the wrong side of the road and you may do damage.

You don't think about that enough. You think sometimes that you are a channel—please don't. You are not. Not any one of you is a channel. You just talk as well as you can. You may be...at certain times you may be influenced by certain, let's call it, general 'spiritual' concepts and forces. You may, in talking, remember your own experience which at that time when you experienced it, it may have been very unusual for you and it may have left a very definite imprint on you; but that does not make you, in remembering that, a channel.

The conditions for a channel you have to understand much better. A channel means complete Impartiality. It means that nothing of the channel can rub off on that what flows through it. That what is flowing through it has to be so pure and a channel has to be made of such material that there is no possible coherence between the two. You must

understand much more what is meant by a channel where God's force would flow through, or even the channel of the little 'I' that would take you as a means through which it would express itself. The little 'I' in maturity is not even willing to take you as a body or a personality and believe that then the little 'I' can use your brain. The little 'I,' when mature, wants to Participate in your unconscious states, and as long as you are on Earth, you will remain unconscious with your personality. You will remain all the time as a human being on Earth subject to the laws of Earth as long as you breathe, and as long as you breathe as a personality, you'll remain impure.

Try to understand that. The level where one wishes to be to become a channel is from above, and it is that what *wants* to come and be expressed on Earth. And we remain for a very, very long time stammering little children who do not know but, of course, who want to be honest and sincere in wanting to say what actually their experience was...has been and which, at the moment when you speak, your hope is again there. But a fact of the realization that one perhaps *may* be a channel is already impurity.

I've said so often, it goes from that what is Aspiration to Inspiration into Silence. It is that what are words which are formulated and sentences gradually, just a few words maybe, a few sounds finally ending up with a little sigh and then ending up in Silence, and that is the attitude of humility that one should have. How can one be for a person unless you 'are;' and you 'are not' when you think God is already smile upon you and that you are the chosen person. We are not. We are simple, very simple folk. We are just a little provincial. We're just starting.

We just use a few things as concepts when I say, "I am." It has a meaning for me, for myself. How can I communicate it, than only in very feeble words try to indicate what is meant by "I," what is meant by my own "Amness." And when I combine them and I talk about inhalation, exhalation, crossing at the certain point a threshold into going over into

something called 'exhalation,'which means that at that time, that what I have inhaled is distributed and is digested by me—a process which takes place when I inhale, and I...when I inhale receiving material, when I exhale, digesting it—and at the end, I still say, "But, I am." It's a beginning. I say "I" because I have a hope, a wish, I inhale for the purpose of growth. I believe in it, I have a hope that when I actually can digest it, that something will be deposited in the bank of my psychological knowledge that then, in time, I will be able to draw on it because when it is once recorded, it is indelible. But I cannot talk too much about such things unless there is a comparable experience on the part of someone else, and the communication is usually silence of words but expression of posture.

Try to understand what a channel begins with: That what one is as a personality on the outside showing with manifestations with all the different attributes belonging to a personality behaving in a certain way with one's physical body and gradually becoming full of expression from that what grows within as an inner life with the beginnings of Kesdjan with a very small beginnings of Soul; and they are not as yet expressed in one's behavior—it is mostly the body and as yet there is not enough inner life and a channel has no content; just a few words; they still belong to the surface; they still belong to a little expression of a thought or an idea or that what even could be an experience, but it is not free from the expression as yet. It cannot be communicated because you wish to talk and you cannot, as yet, stop. You want to go on because you are enamored by what you happen to know or understand or even have experienced—all of them beautiful. I'm not neglecting the value of wanting to express; I don't want you to say, "Here, I am, My Lord," and then the Lord passes you by. It is very difficult to remain humble.

I started by saying yesterday how difficult it is to live; that is why you have such questions and the questions must only be answered at the time, you might say, that you are ready for it. What do I try to do? To try to cover all the different aspects of ordinary life

that I know about, that I can more or less experience and have experienced myself, and where I may have an open eye for the experiences of others and I like to place such experiences of outer life in relation to inner life and to indicate what might be a solution or the direction in which one could go and understand a little bit more about outer life with the means of one's inner development so that then, of course, the totality of these kind of meetings and the subjects we have discussed and talked about all should include a certain aspect so that I sometimes say to myself I don't want to die until there has been this real possibility of telling you all that I know.

But it doesn't mean that when I say such things you can take them. You may have to wait. Your humbleness has to go far enough to know that at certain times you cannot say that you understand it. You must know that many times the understanding will come after so many years of getting rid of oneself, and that all the different manifestations which become apparent to the outside world should start to show more and more your inner life and the reality of that, so that then even the outside manifestations need not be counted and then it can afford to become very simple.

The 'I' one starts with, because it is a clarity for one's mind, when one wants to be feelingly interested, when one wants to have intuition—most beautiful experience of a man when he can count on it, but so often soiled by all kind of interpretations affecting the purity of an intuition so that you cannot go very much any more by your first intuition because immediately your mind will come in and start to decide if it is right or wrong or that you think that you know more than you do know, but intuition is right as feeling and the deepening of such feeling to include a totality of all things existing in the universe including, in that, Lord God Absolute as Father—that one starts to become, in the presence of that, so small so that all thoughts go, so that all feelings go and that what is left is devotion, a wish actually for the wish for unity to be united with that what is then the

presence of oneself with that presence which is higher. One admires, one hopes, one respects, one wishes, one bends down, one prays to it. That is an emotional approach towards Work, because in the presence of that what I say could be 'as if' existing, that what I am is reduced. That is why it is so difficult to become Impartial to myself, because I don't know what it is, such presence.

I say, I create little 'I' as a present and a presence to me, in certain ways hoping that it could function as a result of God smiling and sending His life to the entity which I would like to create for my benefit and wanting to rescue me, to rescue my life as it's now bound and in prison and that I am so willing with my own Magnetic Center to try to unlock the door from the inside; and I cannot do it because I do not know; I have not as yet made friends enough with the outside world, and the jailers are my enemies.

When I wish to grow and I say, "I cannot put it in ordinary words, and I am afraid of becoming a little intellectual," it is not intellect. The words you use are expressions. You don't have to go in the direction of thought forms, you don't have to build up castles in your brain which are logical and can be blown over by the next wind of the last speaker who has another, more convincing idea, because you are building for a little while on sand with your mind and nothing is there as a foundation to anchor it to.

The presence of something existing as if God is there taking me by the hand and willingly leading me across the bridge—it's a different kind of a concept; but who am I, even, to be taken by the hand, and what do I do with my partiality, and my love, and all the different things that belong to my unconscious, negative world? Do you think I can enter into the Kingdom of Heaven with a frown on my face? Shouldn't there be, and all the time as has been expressed in some way, that there is joy in Heaven; and singing, and playing, and music, and harps, and angels: "Glory to God?" That has to be understood, that when one wants to become emotionally involved, you leave alone a little bit the expression of a

word, but there is something that should take place in your heart. And in your heart, where is your Impartiality when your solar plexus constantly knocks on the door to be let in, a little bit of that impurity the solar plexus has won't do you any harm because the heart is big enough and, I assure you, it is not big enough; it cannot let in any kind of impurity of partiality to oneself, and you will never understand Work even if you don't want to put words to it. You will not understand it unless you see that kind of a concept of becoming meek in the presence of that what is higher than you are.

That should be the attitude: I come to myself; I lose, in the presence of God, everything. Because, He is He, and I am what? This little 'It.' Sure, I belong to Earth. On Earth I am not...not interested, I would say, 'not' to be conceited. I wish to be conceited on Earth. I want to be acknowledged. I want to be respected. I'm looking for it all the time, that consideration on the part of other people that they will admire me and will say, "You're wonderful, and I love you," and all that...*all* that goes with it. It belongs to the personality on Earth and to some extent, *there* it is justified. Let it be! And let it stay there, and let it die there!

We're interested in different questions: utilization of that what is on Earth, all the opportunities of negativity and positivity of Earth to be used for the purpose so that then when the body is there, it can become a servant and this time for what I call the 'king' and the 'queen.' But, we have to make them; they are not there; all we have is a little rotten kingdom and we ask them to the throne. And, what will happen if they get there? Mish-mash. Like Atlantis started to deteriorate because King Konuzion did not know how to handle his subjects. All Hasnamussian tendencies, all the results of conceit of oneself closes one's heart to the possibility of something to enter that can really vivify it and in entering can change it into a different kind of, with it, as a different kind of a function for Hanbledzoin, to be circulating through the Kesdjanian body.

We forget so often that kind of attitude, thinking that the emotional approach is easier. I've warned you so many times, it's much and much more difficult, but it gives you a good feeling and because of that it will give you an impetus which every once in awhile numbers and ciphers won't give you, and the coldness of facts of course cannot attract you because there is no warmth in them. I don't doubt it for a moment that one wants to have a feeling for Work, because even if I say, "I want something to become Objective in me," it has to be preceded by the wish, and the wish constantly must be based on the realization of my smallness as a little kingdom that I try to offer to someone who comes around and offers me the best deal so that I again and again will profit by that kind of an arrangement.

You see, Work means, of course, one's life. It means a further understanding of that what I wish to become, and I know—I must know, I must find out—how little I really can contribute to that, and all that can be extracted from me is a little essence, and that that what then could be used for the building of a Soul still has to be extracted from the essence and becomes the 'quintessence,' through the five rules of Objective Morality; that is the quintessence: five times essential.

See these things in the proper light where they belong, so that you don't talk too much about too many high things to groups. I say you 'forget,' because many times you're enamored by your own progress. And that, also, can be understood because one can be very happy about progress in the direction of Objectivity. One can feel that the road is right, one can be justified by wishing to continue on the road because one knows it is a road which leads to a definite aim, but it does not give you a right, as yet, to communicate that to someone else, unless such person asks.

Work becomes visible in what one is as a personality, gradually changing the expression of one's face, gradually understanding the movements of the body and not be nervous and not be tense, gradually regulating the tone of the voice of oneself to become

more adaptable to the conditions as you understand them and where you then present yourself with a few little words; that is the tone that will carry the truthfulness, and it is that truth which will help someone to sit up and take notice, because there passes by a person who is wishing *for himself* to become a Man.

In a meeting, you should constantly have that in mind, that you sit there in front of a little audience who's looking at you to see how you, during the process of the meeting, become a Man; how you start to grow in front of them, how you change because of them wishing answers.

The accent for a person who talks is on himself, his life, his way of expressing, and his experience. The accent is not on the wish to help others; I've said that; that's incidental, you cannot help it. The Sun shines, it doesn't make a damn bit of difference if you sit in it or not, as far as the Sun is concerned. The aliveness of the Sun does not leave a shadow; that's the difference between a little planet and the Earth; that's the difference between our aim for harmony and the cacophonical notes of ours, our ordinary personality. But one has...that one has a Wish to understand it in the right way and to admit and to take life as it is presented for whatever it is. Of course it is logical that that is on the road to Work.

What will one do with it? To what extent, now, we come to the third kind of an attempt, because I skipped the second. The first one was nucleus, the second was answering tapes, the third one I take first. If the first one is 'one,' and the second is 'two,' and the third one is 'three.' I am at 'one,' I want to go to 'two,' I become *begeistert*—that is, spirited—by 'three.' 'Three' for us represent the small meetings, represent the exchange of ideas with just a few people, when there is no need of putting up of certain face or a desire to be admired. When there is really an exchange on a certain level of oneself of that kind of honesty, regardless of the place of development where one is. Where you don't have to appear that what we...how much you are or where you still might,

as in Group Number I as a nucleus being affected by that what you expect to get from the audience. I say your respect in feeding your vanity, that that is completely gone in a small meeting where you have a few of your friends, and it need not even be a little meeting, it may be just having lunch or a cup of tea or sitting and talking a little bit more seriously than just ordinary discussions of ordinary life and gossip and all the junk that one spends one's time on. At such a third time you can be serious and then the honesty should become permanent among the little group. You must know that at that time you are faced with your own life. You're faced with your own Work. You have to tell about yourself. You have no right to criticize anybody.

All right, Ross.

Side 2 Mr Nyland: That is why I encourage such meetings. That is why I would like you to have them without recording on tape. I would like you to be completely free to say, without my presence, what Work means for you. I would like you to make attempts to continue such meetings as much as you can and improve them, and add to them, and start little groups: three, four getting together, like when one would discuss in ordinary life certain plans for, let's say, activities that we are engaged in—how to do this and that and the other. How to go to Bennington, how to tear down a barn, how to build a house. In that way, one gets together for the psychological world, to try to introduce into that life the feeling of one's inner life. That that one can, at such times—and don't hesitate, and don't wait too long—and make little groups.

I say three or four—whoever wishes; but honestly, for yourself; not to communicate to others—again, you must remember, don't do that. They will communicate by Being, you will Be by being for them whatever it is you wish to talk about. Talk about it in such a way that it could be understood by them as coming from your heart, of that what is the reality which for the time being you place in your heart, not knowing the road as yet to

your Magnetic Center. Your heart must be in these kind of little meetings.

I've said in the beginning, you don't have to keep on having them regularly. You can have them anytime; not bound by once a week—two times, three times a week, then maybe for a little while, nothing. Not have them with people you don't want; tell them to have another little meeting of themselves with their own friends, with *their* particular ability to let down their hair in the presence of *their* friends. No bad feelings among people when they talk about Work. No *jalousie d'amici*, no wish to excel, just simplicity—giving what your mind has as clarity, what your heart feels you can communicate and not going over into what you should not communicate as your private life.

But don't make a mistake that you think your private life is very large. Your private life is just one or two or three little points within oneself. That is where God will be, and the rest belongs to an essential quality—a little bit essentially essence, but not private. The tendency is to increase your desire for a privacy because many times you think that what you experience is unique. Of course it is unique for you, but it is unique for everybody who Works. And you don't have to talk about such uniqueness in so many words. Your prayer can be, "God, I love you," and no more. That's your private life.

What you are in a little group is an expression of your personality being influenced by your inner life in ordinary life; how you meet conditions of ordinary life with your inner life and your understanding of Work. And the question of your Objectivity in your inner life, that's not private. That is human. That belongs to each person, starting with Number Four and trying to become Five, Six, Seven as the time may indicate. That is not private. That belongs to the totality of the world. That belongs to an understanding of a universe. That belongs to the possibility even of the Earth, of growing up to become a planet. That belongs to mankind as a whole, to become more perfect and understanding in that what some—I say twenty percent, perhaps—can understand well enough, and where the eighty

percent perhaps may have to be...remain followers. But, it is not privacy.

Privacy is when I pray, when I am by myself and not talk, when I sit and think and let things come in and relax, and at that time the privacy is a realization of that what I am as a Being. Sometimes one can talk about the different levels of how to reach a certain level and then say, "For that, I close my heart to you; I don't want to open it now because even I am afraid of talking about it." Don't forget that there *can* be privacy and that you're entitled to a little bit, but don't overdo it.

Try to understand, in a small meeting, the aims. Try to see, in a small meeting, what a person really wants. Try to find out where he or she lives, where they spend their time, why do they even want to talk about Work. What is it that perhaps you can suggest, at such a time, of that what you have gone through, like a little book that you have read, or a little bit of a method that you uncovered for yourself, or a little bit of a task, that you say, "It worked for me, maybe it works for you."

You see, the little groups in the development of oneself are the 'Si-Do' of the explanations of Work in one's life. They give one an insight of how to Work in daily life. In our terminology of these groups, it gives one an insight of how to answer tapes—that is 'two' in that little scale: 'one,' 'three,' 'two.' You settle for the middle, you start from the beginning, you reach out to the highest; you cannot reach that yet; you settle from a new place where you can stand, then 'two' becomes 'one,' and you go from 'two' to 'four,' which becomes 'three;' and the 'three,' original, becomes 'two.' And so one goes up in such sequence: 'one,' 'three,' 'two;' 'four,' 'three;' 'five,' 'four,' until Absolute is reached. One goes to the Sun by means of the planets. One goes to the Soul by means of Kesdjan. One wants to grow from Kesdjan further into Cosmic Consciousness, in which the Soul, then, becomes the middle ground. That is the progress of life.

When I wish to be right in my answers to others, I do not know; I don't see them. I

have a very difficult time in finding the right word. All the different means that are at your disposal in answering a group, as a nucleus member, they don't exist when you answer a tape. You may know a little bit about the person, even recognize the voice, but you don't see his face when he talks. And so, at best the answering of tapes is a reminder that you recognize their attempts and that you wish them well in their meeting and that you recognize what they have tried to do in their meeting previously of which you have listened to that as a tape, and you answer and you say, "I think so-and-so answered your question."

The way you answer—most of you—tapes is that you think that you have to answer their questions. I think it's quite wrong. The questions in a meeting belong to that meeting. They have to be answered in that meeting and are, many times, answered to the best of the ability of the members of that meeting. You are a bystander trying to become part of it, but no more than just a little part as a member, as if afterwards you become like a moderator, but no authority of a moderator to say, "This and that and that and that was wrong," because you don't know it. You can say what you would have said in answer to a question, but for God's sake acknowledge the activity of the group itself. They are Working. All you do is to tell them you're glad they are Working.

I find all the time that you try to answer as if *you* are the one who's going to answer the questions of such a meeting. It's the responsibility of *that* group—help *that* group to answer their meetings. Not you answering them. Recognize what someone else has said to them already. If you can help a little bit to clarify it, you can do that; but no more. Don't shine. It's already a couple of weeks late anyhow, and the meeting, most likely the members have forgotten what they talked about. Don't use it as something that is like a springboard so that you can create the *saltus mortalis* in front of an audience and be admired when you dive into the water. That's not the point at all. It is a question of

helping them with your knowledge, your understanding, but with the acknowledgment of something alive existing. And when it is not alive, you can say it is a little dead; it's right, it may be; they will acknowledge it; they will know what you're talking about. But you don't have to say it in such a word, "Blo–blo–blo–blo," like this.

Who the hell are you when you answer a tape? Do you think you have *that* kind of authority? Nobody asked you ever to become authoritative. I surely didn't. Try to be meek when you answer a tape. Try to remember yourself. Try to see what you are, what you were when you were struggling. When you are honest, when you remember you were honest. And what happened to you? And don't sit like a Pope to tell—I'll say now, even, what you don't know.

Answering tapes is useful, *very* useful because you have to learn to find out what you are yourself, and then if you do know that, you can give a little and then it can become helpful. Because the otherwise—in any other way—you antagonize them; they close up; they become afraid of your criticism. Don't let them. They know—*they* know Work. All you have to do is to remind them. When there is a blatant mistake, OK, one can say it's 'all wet.' It doesn't happen so often. It does happen when it's not entirely clear; don't blow it up; just let it be, but say, "Next time you must remember."

If you wish, quote <u>All and Everything</u>. Refer them to something that they can find also in a book and make them, as it were, open to you. Don't make them closed and don't let them close up. That you have in your hand. If you don't fit as an answerer of tapes, it's your fault—entirely your fault. Because the problem is, to adapt yourself. The problem is, to find your flexibility. The problem is, to use the answering of the tape for your own growth, for your understanding. Again, the accent is on you—constantly on oneself. How can I profit by all the opportunities of life, by everything as given—by a nucleus, by people

around me, by a group. How can I use that group for my purpose without selfishness? How can I become open to a group?

It's again, my problem; that is, each individual problem; it is not the others'—you can hate them from now until doomsday, it still is your problem if *you* want to grow. You are not growing by the continuation of hating and disliking—that's ordinary life; that leads to nothing; it leads to death, which is nothing. Work has a different meaning. Work means, here is a group–Goddamn it! It is a group. Like it or not, there are people; they wish something, they come for a definite reason—stupid as they are. Sometimes extremely wise, sometimes extremely conceited, sometimes so stupid that you don't want to talk to them. Your reactions are all your own. Are you interested in Work? Do *you* want to Work for yourself? Do you want to find out the road *you* must take? Do you want to utilize other people for that aim, selfish as it may be for yourself, to grow? Are you interested in Gurdjieff?

That's the problem you always have to face. Why are you here? Why do you wish to talk? Why you want to think? Why do you want contact? What is there as advantage for you? What is there? Of course one knows you have to sacrifice in order to get something. Nothing for nothing. You have to work for a living. You have to work for your inner life development. Ordinary life, maybe you can turn a little hand and you can put it in a hollow tooth, but inner life requires all of you. At times, I said it yesterday, Man Number Four being divided into three little parts of yourself, as your personality, they have to be combined into one wish. "Here I am, in prayer, my Lord, Here I am. What do I do?"

If you could look, and if you could utilize these little meetings we've had, this kind of Firefly lighting up, just accidentally sometimes and sometimes absolutely not knowing when, not even knowing why, but realizing that at times there is some light, somehow or

other produced in you and that you then could take it and say, "Why, I do not know. What for, I do know. How to use it, that I don't know." For that I pray to God to tell me, to give me my Little 'I.' 'Give us today our daily bread,' what do you think is meant by it? Our 'daily bread' is your Wish for Objectivity. That is the daily bread. 'Forgive us our trespasses,' those are the obstacles in the way. 'Let us love our neighbors as ourselves,' that is the recognition of life within one and in someone else equal as life, but the glory is of the Lord because that is the totality of all life existing within me, within others, within everybody—organic kingdom, maybe on this Earth that we know, maybe on other places we don't know. All we can go by, pragmatically, is that what we are on Earth and living here and being born and having to live to the end of our lifetime and dying and then, at that time, to be prepared at least to know the direction in which our Soul could go.

I may not have answered some of your statements. A few I know I've touched on, but I don't think it is so important. If you keep on thinking and feeling, if you try at times to make your Consciousness really Conscious, if you try to open your heart for your Conscience. If you try to combine them, to make them think and feel uniformly with one aim, if you can understand that that what is needed as Awareness and Awakening as a special effort for the continuation of your real wish, that then your body and your personality will find the proper place in relation to that what is one in reality, as Consciousness and Conscience; but only appears every once in awhile as two facets, as a light which shines as a beacon and is not shining its light all the time all around—not even the Sun is doing that. Not that *we* know; only when one *is* the beacon, your light and your warmth are One; for the time being, Firefly is cold light.

Your wish to understand produces the warmth for an understanding of what is meant by the light-giving force of God—cruel sometimes in His decisions of what He assigns to

us as suffering. Do not consider Conscious Labor, as suffering, as yet a possibility for yourself. It is not. It is the 'Fa' of your Soul. Much has to be gone through before that. And Conscious Labor, Intentional Suffering can only exist when the Kesdjanian body dies. It is a long way off. What we call 'suffering' for ourselves, it is not Conscious—we can make it if we wish; it is not intentional, but we can make it if we wish. Everything is still haphazard and accidental. We are not, as yet, masters of such accidents, because we don't live, not even on a planetary level. So, don't talk too much about such ideas. I want to Work and for that I have to overcome obstacles. I try to introduce in such attempts as much Consciousness as I can and perhaps I labor Consciously, but Conscious Labor as a concept is a creation of a condition, and I don't create them as yet. I shy away from them because I don't want them. I don't want to face not even ordinary life, and still I have to do that first before I could create the conditions of Hell.

I hope you can Work. I hope you can understand a little more about these ideas. Maybe you have to hear them again and again. Maybe you listen to a cassette once in awhile. The third Series, now of this, the third part of Firefly, is finished. I will try to have it transcribed and perhaps edited a little bit, and then maybe made available—I've said that in the beginning of the Firefly Tapes, these twenty-one tapes. You are welcome to it. You must use them. You must keep them for yourself. You must not talk about them. You must only digest them.

I'm glad it is over in *that* way: it is a little pressure—it has been—on me. But I will continue now in trying to, what I call, 'Firefly publications,' trying to collect questions from all over. Questions from the west coast, east coast, wherever, and the answers which I would like to give, or what have been given already as answers which according to my understanding are quite right, and I would like to publish that. It will be a long time before

I will do it. I just tell you about it as something that I have in mind, that perhaps could be extremely useful if such questions and answers could be used as a little grammar for Work so that you will not forget the A, B, C.

I wish you a good day. I wish you a good life. Good-bye to all of you.